

**RADICAL CHANGE WITHIN THE LAW**  
SPENCER COXE  
**GOD IS ALIVE... IN THE CITY**  
GABRIEL FACKRE  
**NON-VIOLENCE SEEKING ALTERNATIVES**  
JOAN BAEZ HARRIS



**YOUTH**

Photos by Diana Davies (Bethel)

# GENTLE REVOLUTIONARY



ON STRUGGLE MOUNTAIN

# JOAN BAER





"Now isn't this typical?" she greeted us with a smile, as she patted her restless baby son in her arms, "Yesterday when nobody was here he was lovely and today when we have visitors he's crying."

She embraced Diana, shook my hand, and acknowledged our aunt as the three of us entered.

In her dark dungarees, loose-fitting T-shirt, bare feet, no make-up, and dangling earrings, Joan Baez Harris looked very much at home, and very feminine.

"Have you eaten?" she asked. It was just past noon and



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Editor: Herman C. Ahrens, Jr.  
Assoc. Editor: Laura-Jean Mashrick  
Art Consultant: Charles Newton  
Admin. Secretary: Clara Utermohlen  
Secretary: Jane Popp  
Editorial address: Room 806, 1505 Race  
St., Philadelphia, Pa. 19102

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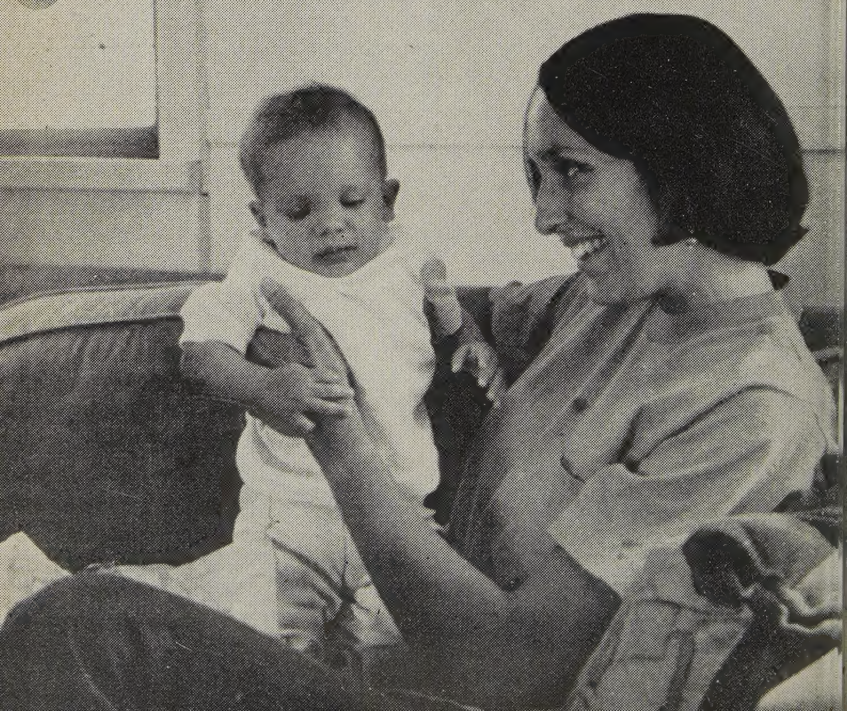
Cover photo by Diana Davies (Bethel)



the rush of the bus ride to Palo Alto, a tour of several  
 es in town, and the long, winding ride up to this home  
 Struggle Mountain, we had not eaten.  
 'I don't have much on hand. But how about some tea  
 and maybe some cottage cheese?'  
 'Fine,' we approved.  
 'Just look around while I fix it.'  
 Already I felt at ease. For Diana it was a reunion with  
 anie"—as she's known among her closest friends—for  
 ana has been photographing her favorite folksinger ever  
 ee that long-haired, 18-year-old "Joan of Arc" took the  
 singing world by storm at the Newport Folk Festival in  
 59. Also Diana had once helped in the church in New  
 k City where Joan's late paternal grandfather had been a  
 Methodist minister.  
 And we were both quick to see hanging in a prominent  
 ce in the living room an enlargement of Diana's photo  
 Joanie and her husband, David, taken before he started  
 ving his three-year prison sentence at La Tuna in Texas  
 draft refusal and resistance organizing.  
 'It's a favorite of ours,' Joan beamed her compliment to  
 ana. "It's sort of romantic!"  
 Noticeable on other walls were three modern paintings.  
 'David did them,' Joan said. "He never was much of  
 artist before, but since he's been in jail he's been doing  
 se, which I think are very skilled. We hope eventually  
 en we get enough of them to have an exhibit."  
 His painting hanging in the bathroom was obviously his  
 ightful portrayal of his wife during full pregnancy. The  
 e hanging in the kitchen showed a green-skinned old man  
 axing on a park bench.  
 'That man in the painting has a striking likeness to David's  
 er,' Joan noted with a sparkle, "but since everybody  
 ept David's father noticed it, it seems to be all right."  
 'You drew the illustration on the jacket of *David's Al-*  
*n*," I observed. "Do you still draw?"  
 'David and I both do,' she responded. "When they  
 ted censoring his mail, we decided we'd do cartoons  
 k and forth. I have tons of stuff I've sent to him in  
 toon form." (see back cover.)  
 'Your book, *Daybreak*, was a unique reading experience,"  
 aid sincerely. "And your statements on the jackets of  
 h recent albums are very poetic."  
 'Thank you,' then she hesitated. "You see, I'm very  
 -conscious about my writing, because I feel it's very  
 at and very simple. I could never pretend to be anything

"When I see non-violence tried—when people try to be open,  
 to be trusting, to see other people as human beings rather  
 than categorizing them as 'pigs' or 'hippies'—I see it works."







e, but I feel that I should go beyond that and I know in  
tting I can't. I'm a sort of Grandma Moses writer."

The baby was still crying.

"Maybe if I nurse him, he'll be quiet when we talk."

"Where did you get the name Gabriel?" Diana asked.

"David thought it up. He's done all the naming of the  
ums and books and the baby. We found out afterwards  
briel means 'man of God,' and I like that."

Diana and I looked around the house. The decor inside  
s a mixture of modern and old Spanish, yet unostentatious.  
e view of the valley below through a picture window re-  
ended me of the trip up.

Joan's aunt, and her private secretary, Pauline Henderson,  
own as "Tia," had met us at the bus station. We had  
pped at a house in Palo Alto which was being remodeled  
a research and lecture center for the Institute for the  
udy of Non-violence which Joan had started in Carmel  
lley in 1965 with the help of Ira Sandperl. It had moved  
Palo Alto in 1968. The in-town center was for the con-  
uience of students from the local high school and from  
nford University. As we left town and drove up the  
nding macadam road, Mrs. Henderson pointed out a  
d into a small side valley that led to a retreat center for  
e Institute where week-end, and longer, seminars are  
d. The Institute staff has grown from two to 25. I jotted  
wn the address: Institute for the Study of Non-violence,  
x 1001, Palo Alto, Calif., 94302.

I commented to Mrs. Henderson on the beauty and the  
lusion of this mountainside.

"Joanie is high enough at her place to be above the smog  
e," she observed. "In fact, when they go into the valley,  
y talk about going back down to earth. But some of  
admirers, when they're determined, are able to find  
place." And she told of two recent individual visitors  
o were both freaked out on drugs and rather threatening.  
n was able to calmly persuade one of them to let her  
ve him to the hospital, but she needed the help of a  
ghboring couple to handle the other one. And then Mrs.  
nderson added, "By the way, don't be surprised if you  
the couple who live next door to Joanie walking around  
ked, for they have a very free spirit about this, especially  
ce it is so secluded up there."

Soon we turned off the main road onto a dirt road and  
n into a clearing surrounded by a big house, a tool  
d, and a long cottage-like building, with a corrugated  
tal roof, stained glass in one of its row of windows, and

"The Indian said, 'Freedom is not a question of whether there  
are bars or not. You imprison yourself on the outside or you  
imprison yourself on the inside.'"



bushes and gay flowers alongside. In the big house live to eight Institute personnel. In the barn is a printing press. And in the modest cottage waited Mrs. David Harrison and her son, Gabriel.

"That's where Robert and Christi live," Mrs. Henderson pointed to the end of the cottage where remodeling was going on. "They just had a baby, too. They're fixing that section which was once a garage. They give Joan company and help when she needs it."

Robert was working outside . . . fully clothed.

After Joan had finished burping Gabriel, and even I took my hand at it, Mrs. Henderson offered to take him outside.

In the meantime, Diana had asked if Joan would let her play her guitar.

"Sure. Go ahead."

Diana was in another world as she strummed and hummed. It was appropriate background music.

It seemed natural to start our discussion with Joan's commitment to non-violence—the subject which has made her most controversial, certainly much misunderstood, and yet respected, and perhaps even prophetic.

"Violence seems to be on the increase," I opened. "do you still feel there's hope in non-violence?"

"First of all, most people have no concept of what non-violence means," she responded quickly, but thoughtfully. "It's a poor word to use, because it conjures up a lot of different images for different people. To some it means what Gandhi did. To some it means what King did. To some it means tactics you use in the street if you can't talk."



something better. To some it means cowardice. To some means passivity—that you don't do anything. To me, non-violence means searching for alternatives to what exists within our personal lives, in our society, and in our world of nation-states.

"Every time someone is shot—no matter whether he's right wing, left wing, center, black, or white—it proves what have felt from the start—that violence begets violence. The more violence you do, the more you're going to have coming back in your face, or in somebody else's face.

"The discouraging thing—and why people get discouraged—is that they feel they don't have the patience or the time to look for that other alternative. For billions of years, violence has always been resorted to—it's easier. Very few people have the stamina to try alternatives like Gandhi did. "For all the criticisms of Gandhi, at least he attempted to fight in a different fashion. What he was saying is that there are two sides to human nature. One side is destructive, impatient, visceral, and stupid, and the other side is open, trusting, trustful, and intelligent. Why not organize this other half? And that's all I'm saying.

"But what has happened is that it's always been much easier to be stupid and simply react emotionally rather than to think and act intelligently. It's much easier to be blind rather than to see what's really going on.

"And so, each time a leader is assassinated, or a place is burned, or a protestor is killed, some people say, 'Oh, what a fool! Can't you see that there's no other way—that non-violence doesn't work?' That's really a meaningless statement, because non-violence has never really been tried that much. When it is tried—when people attempt to be open, to be trusting, to see other people as human beings, rather than categorizing them as 'pigs' or 'hippies' or 'commies'—I see non-violence works.

"The catch is what do you mean by working. Some people are so anxious for something to happen overnight or over a two-week period, otherwise, they get desperate. Over the years, people have gotten righteous about one violence or another. A few years ago some were righteous about Israel's right to use violence. And now some are righteous about the Black Panther's right to use violence. Everybody has his own pet violence, and it's easy to understand why each person has resorted each time to violence.

"But what is much more difficult to do, and what has to be done, is that you and I have to form alternatives so that nobody has to end up resorting to starving to death

"What has to be done is that you and I have to form alternatives so that nobody has to end up resorting to starving to death or feeling they have to shoot somebody."

or feeling that they have to shoot somebody.”

She paused momentarily, as she curled her feet up under herself in a relaxed way.

“What are some of our alternatives?” In an effort to explore this, I began, “If we humans have two natures—the aggressive nature and the loving nature. . . .”

“Actually,” she interrupted, “I would put it differently—people have a passive side and a loving side. I wish more people were aggressive, not passive. I think a much bigger problem in our society than aggressiveness is the passivity that allows people to be led from one war to another one, or from one idea to the next, without their ever feeling that they can assert themselves. It’s this passivity that allows 37 or more people in New York City to stand by and watch a woman get killed. It’s this passivity that comes from their thinking somebody else will take care of it, or ‘I’m not capable of doing anything.’ We stand by and let it happen. It’s the passivity that allows young men to go out and kill people. But they have to be trained to be aggressive—to stand up for what they believe in.”

“And to me this passivity has to do with the way we’re all brought up. What really seems to happen to an individual, for example, in the public school system is that they’re taught that they really can’t do much beyond a certain point. The school defines what that point is for you, even to giving you examinations that say—well, my sister was supposed to be a tree surgeon, then a jet pilot, and then a farmer. They really define what you can and cannot do. By the time a kid graduates from high school, there’s very little he feels he can do, and beyond that point you’re in the position to have to take orders from somebody.”

I responded, summarizing more than questioning. “The feeling that I can do something to help someone then is part of this loving nature in each of us. And aggressiveness—as you see it—is not necessarily a negative thing.”

“Exactly” she said. “And we’ve learned to think of aggressiveness as negative because we see only the two alternatives—either you do nothing or you be violent. I think there is a third alternative, such as non-violent action. And with *any* example that I could give, you’re risking your neck. I happen to think you have a better chance of staying alive in non-violent warfare than in violent warfare, because that’s what statistics say. But that’s not really why I’m in it.”

“In your book, you talk about loving your enemy while at the same time confronting his evil.” Feeling this concept basic to understanding non-violence, I asked her to elaborate.

"My feelings about schools is to make the most of that good teacher you really like. It's somebody who has something

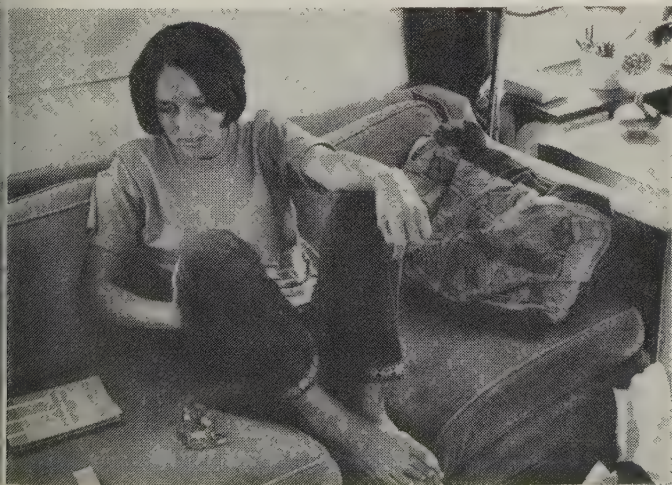


"It's much easier to get hung up on hating your enemy," she began. "But when you hate your enemy, you forget the fact that *his* evil and *your* evil are then the same one, which is up your being willing to destroy him as fast as he's willing to destroy you, thus completing the vicious circle you're in.

"But I think it is possible to look at the wretchedness of what a man does with his life and separate that from the fact that his life is still sacred, in spite of his wretchedness. This then puts you in a position to have to work harder, because your job then becomes one of non-aggression and of avoiding destroying him as a human being but destroying the evil that he's involved in. And that means I have to help him do it. And that gets very difficult, especially when you start shouting 'pig' at somebody, or even you see a person beating up somebody. But confronting a man's evil while respecting the sacredness of his life is one of the ways where you really have to push yourself to see it and do it."

"How do you determine the fine line between being violent and being non-violent?" I asked. "Some people accuse activists of being so belligerent that they defeat their own cause by the very style or method they go about achieving their cause."

"A lot of time," she confessed, "David and I are accused of that . . . and rightly so. Sometimes you just get impatient. Why doesn't this catch on?—and you put somebody down. Recently in a foreign press conference, there was this East



Indian who became hostile and I was just as hostile back. Then I realized this was stupid thing to do. If I can't be more creative than that, I've lost that round. And so, you just go on trying. But there aren't many pacifists I know who are accused of being too belligerent.

"What one believes has to be in every phase of one's life. Obviously, all of us live with contradictions 24 hours a day and you try to find your own living level where it makes sense to you. . . . Because one's vision has to be so wide even to begin to comprehend possible new directions, that's why it's so hard to find non-violent alternatives.

"Like a revolution on campus where you're fighting over who's going to run the office. That, to me, is very short-sighted. It's understandable that people should get griped with the school system because it stinks, but it's short-sighted not to see beyond what you're doing when you start burning down buildings, shouting down speakers, and picking the policeman, of all people, to be your enemy."

"What would be your alternative?"

"To go out and to start a real school. Originally the word *school* came from the Greek *scholé* which meant "leisure" and from the Latin *schola* which meant "leisure devoted to learning." Now you and I know that not everybody is going to have that kind of leisure to investigate life and to find out everything for themselves, but it certainly would be directly opposite from what school means today. In school you're now pressured into learning a certain amount of stuff, cramming for it, spitting it back, and then, for the most part, forgetting everything you learned—unless, of course, you happen to have a really good teacher.

"My feelings about schools is to make the most of that good teacher you really like. And there are some in every school. He's the guy, or gal, whom kids really dig and usually because that person's life comes through to the kids. He's never a phony. The teacher they pick as their favorite is never a person who lives on two levels—teaches them one thing and goes out and does another. It's somebody who has something real.

"What I remember of high school is one teacher like that whom we nabbed and said, 'Would you meet with us once a week so we can talk about real things? We don't have to be graded on it.' And he did. Those are the only things that I really remember. And I mean that students should seriously think about doing that and trying to organize it so that the people you feel you can learn from in an organized way would be able to teach you."

"The real question is what are we doing with our lives that is really going to make sense for ourselves and for the rest of



"In other words, the alternatives to fighting against something is trying to establish by example what you're fighting

"You have to *be* what you're fighting for."

"Yes."

"You see, to me, the real question is always going beyond this to ask what are we going to do with our lives that makes sense for ourselves and for the rest of this rapidly deteriorating world? What are we going to do with our family lives that keeps us sane, that keeps us from blowing up the world, that keeps us from dying from air pollution? Obviously, what are we going to do? And colleges and high schools do not deal with that. They can't. They're too much tied up with the nation-state. The nation-state doesn't care a damn about protecting the rest of the world because it's too busy destroying it. And the two things don't go together."

"So many people say, 'What's the use? We don't have enough time!'" I echoed what I often hear.

"That's perfectly understandable. What's amazing to me is the way that the threat of the Bomb has now been so completely buried in our subconscious that people don't even talk about it anymore. But I'm convinced that it's motivating a lot of kids to do what they're doing."

"It's still there."

"Sure. There are enough other threats like knowing you're breathing bad air, like knowing the draft is on your back, that underneath is the feeling of 'what's the point of going on?' And I know that feeling is in everybody now, because we're all living in the Bomb generation. And so I would say that I don't see very much chance for the human race surviving, but I do see *some chance*. And probably even if I didn't, I would go on doing what I am doing."

"Why?"

"Because it's the only way it's any fun. Being able to act on what you really feel to be right or decent or open—that's what makes it fun!"

"So many ask, 'But what can I—one human being—do about all of this?'"

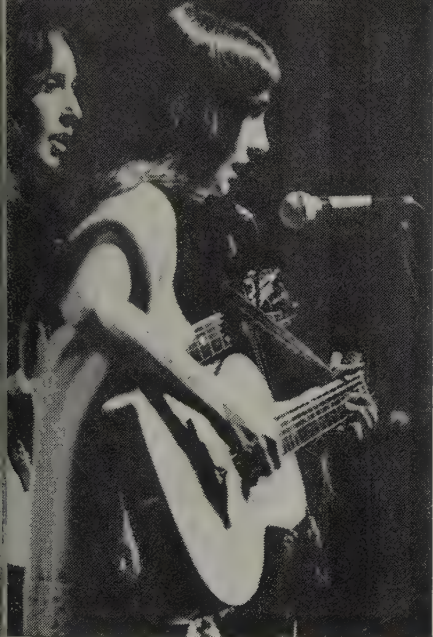
"There are many answers to that but all of them end up being useless, again because you are being convinced you can't do anything. It's a trap to say 'What can I do?' Take a five-year-old. He says, 'When I grow up I'm going to be a doctor, I'm going to talk 25 languages, take pictures, and fly an airplane.' And I'm convinced that that child could do every single thing that he said he could do if nobody

"For each person, it means saying, 'I can do much more than I think I can do' and then finding those things where your life has some meaning. And in this society, that is very difficult."

one day at a time...







music of Joan Baez has always been a moving, personal extension of who she is as a human being. Reared in a Quaker family (above she sings with her sister, Mimi), she was one of the earliest to sense the prophecy of Bob Dylan's lyrics, she formed the Institute for the Study of Non-violence in 1965 with the help of Ira Sandperl (now right), and she married David Harris, a non-violent leader of the draft resistance movement. Writing to David in prison, she said, "I see the birth of a new revolution, if our weapon remains the power of love . . . and if we keep doing this every day at a time. . . ."



tried to stop him. Now I'm going to move a mountain when I grow up. Well, you know perfectly well that's possible. And so, I think that each of us has a potential to do a hundred thousand times beyond what we think we can do each day when we get up."

"Right."

"But the question is how do you make the breakthrough? The secret is a question of vision—that when you begin to see things more clearly, then the steps you take don't appear to be giant steps anymore. They seem to be what you do when you get out of bed every day.

"For example, once when David and I were talking to a group in Colorado, we knew that there was enough nerve gas stored in the nearby Rocky Mountains to kill the population of the world 30 times over. We told the people this and one lady raised her hand and said, 'No, no! They've moved that to Arizona.' You see, each of us manages to find all different ways to block off the vision. But if anyone saw for real what the existence of that gas meant, no matter where it was located, maybe they would be doing very, very different things.

"For each person, it means saying, 'I can do much more than I think I can do' and then finding those things where your life has some meaning. In this society, that's difficult."

"Some high school youth," I observed, "feel you can find meaning by doing your own thing—a sort of privatism. How do you respond to this?"

"I think in this century it gets very difficult to find what your own thing means. I hear that term mostly in the music world. 'Hey, leave me alone, madam. Just let me do my own thing.' I don't think it's possible to do your own thing when the rest of humanity is hungry, all shot up, and bleeding. No matter how hard you try not to, you still are involved. Like in the U.S. economy, even if you grow your own food and make all your own clothes, you're still connected with America. And then to me spiritually you're still connected with your brothers, although that puts a moralistic sound to it, so I don't use that."

"Do you consider yourself religious?"

"Yeah, I do. I don't go to church, but I don't think that has anything to do with it. In some sense, my Quaker background left a sort of a pleasant residue. The Quakers say there's that of God in every man. I'm willing to use the word God. As a student, I once had abandoned it. I was going to be the great atheist of all times, because I was hanging around Harvard, and it was such a chic thing

"What was beautiful about Woodstock was that a sharing

to take place which I've never seen anywhere."



do. And then I realized that it didn't make any sense to at all. But even when I had abandoned the word God, I was still saying there is that of good in every man, which is the same thing."

"As a young person is growing up, what character ideals do you think he should strive for most?"

"I think what you should do is look around for somebody—or an example—who makes sense to you. If it's Jesus, good. Or you could pick somebody you know who has a spark in his eyes and you really dig him. Try to get some ideas from that person. What makes life fun for him? What gives him the sparkle in his eyes and the bounce in his walk? What keeps him or her from shuffling and being blue? Then try to figure out what that is, because that person probably has something to offer you."

Diana moved quietly taking photos of Joan from all angles.



Joan spoke in a soft, sincere voice, her answers animated by lively hand gestures. Always thoughtful.

"Is there any evidence that non-violence is making any progress as a process?" I asked.

"It's not the direction that society is headed at all. Non-violence has never been popular because it's much too difficult to have been a fad. But my pet example for something that I see as a thrust in a creative direction and in making noteworthy changes in the last four years would be the Resistance movement to the draft. It started with three people five years ago and now hundreds refuse to be drafted and are going to jail rather than cooperate with a system that they feel is dehumanizing. The numbers are minute but they're countable and it is growing. This is a non-violent alternative at work."

"By resisting the draft," I asked, "what alternatives are being suggested?"

"Again that depends on your vision. Some people would be happy if the draft were temporarily eliminated. Other people—whom I think see farther—won't be happy as long as armies exist. My vision has to extend that far, because as long as any army exists—whether it is mercenary, which is David's word for volunteer, or it is inducted—there are going to be people killing each other."

"Is there any hope through the United Nations?"

"I think people cannot co-exist with nations. We're going to have to come up with something different than nations. One of the main problems is that there are these many righteous plots of land, known as nation-states, that take priority over everybody's life all over the world. And I think that if people begin to put the priority on human life rather than on land, then the nation-state as a concept and as a reality would be forced to disintegrate. We've got to come up with something that makes more sense than the nation-state and do it without smashing them, because that involves killing more people."

"Nations cannot co-exist with people, because you have to make a choice. When you're 18, the choice is very clear—you either stand for human life everywhere or you stand for all the words—"democracy," if you live there, or "communism," if you live there. It's your flag and your mother country that has your first loyalty and that means you're willing to kill for something."

"From my counseling with youth," I noted, "I find some who are not fully equipped at 18 to handle such a decision."

"Absolutely. I agree with you. I think it is everybody's

"Gandhi said that meditation is as essential to the non-violent soldier as drill practice is to the conventional soldier. Christ



ity to help a man figure out what it is he can do and then respect his decision what he chooses. If somebody really wanted to be a Marine, I would have to respect his decision in the sense that I wouldn't want to humiliate him. I would argue with him to the last breath that I didn't agree with what he was doing, but I wouldn't take his life away from him because I thought he had made a bad decision. I think that for somebody who cannot decide, or who really feels he couldn't take jail, it would be stupid for him to tempt it and for anybody else to try to put him in a position where he feels he should go to jail. People feel dehumanized enough without your making them feel more guilty for what ever their decision has been. I think a man is to be respected for searching himself and doing what he knows he's capable of doing."

"Referring to your husband, some have asked, 'Isn't it really a waste of a great man for him to go to jail?'"

"First of all, that's not how you make your decision. You can't make your decision by where you think you're going to be most effective, because that can end up being meaningless. You make your decision again by seeing what you have to do and going through with it. The thing very few Americans understand is that there's a price for things. On TV, the commercials show everything being cured in three minutes and the hero always saves everybody's neck at the last minute. But it isn't that way."

"David has been in prison almost a year. The time is really flying by. And the healthiest approach to prison I've seen was a husband and wife in their 70's from India who had worked a lot with Gandhi. In a discussion at the Institute, a young man said that jail was a waste of time and a terrible thing, especially for a young person." And then imitating the broken, broad British accent of the elderly Indian in his answer, Joan Baez continued, "'Oh, for heaven's sake, you're alive one place or another. You imprison yourself on the outside or you imprison yourself on the inside. Freedom is not a question of whether there are bars or not, you know.' And I asked the woman, 'Were you ever in prison?' And she answered, 'Oh yes. I was for seven years in 1940 and then for three years later.' You know, it meant nothing for them because they had bigger things to worry about. Well, the way David says, 'If you can answer the question of who you are and not where you are, then you're safe.'"

"Obviously, there are things about prison that are a drag. I mean, it just gets to be a bore, and in some parts of the

► What is meditation? "Not concentration, or monologue, or day-dreaming, or analyzing, or any certain sitting posture, or self-hypnosis, but the endless task of trying to pay attention."

"I don't think it's possible to do your own thing when the rest of humanity is hungry, all shot up, and bleeding. No matter how hard you try not to, you still are involved."

country for different reasons; prison is barbaric. David probably never be beaten to death in prison because they're too afraid his little wifey will go out and tell it on the John Carson Show. So he's protected in that sense. Most drug people I know have not been beaten. A lot has to do with your approach to the guards.

"You know, jails are a part of America. That is one of the things David wanted to see inside. People should know about them and that they exist. They should know prisoners are beaten to death on occasion, often depending on their color. And prisoners are being forgotten—like David. He almost got himself into another strike at LaTuna prison because a man across from him was throwing up all night and the guard was paying any attention. You don't know if the man is dying or just ate something bad. David started rattling the bars. As it turned out, there was one sweet guard who came in on his own to help the man."

"Hi, Mom!" Joan interrupted as a woman entered, whom I guessed was her mother even before she greeted her. Dark-tanned and sandaled, she was a woman whom at first glance I saw to be sturdy of body, keen-minded, and genuine. This was the mother who nursed Joan through her years of fear. I wished more than ever to meet Joan's father. He is currently a consultant for UNESCO and for Encyclopedia Britannica Films, plus a summer physics teacher at Harvard, and author of a physics textbook. Joan's father is Mexican-born and her mother, born in Scotland, is the English daughter of an Episcopal minister. Joan was born in Staten Island, but the family moved a lot in her childhood.

"What do you remember most about your teens?"

"Oh God! I was skinny and had pimples. They were not the best years of my life. They were very neurotic, very phobic, very insecure. And I wanted to stay close to home and not have to go out and face the world."

"I sensed that in your book. Do you get this kind of tenseness yet when you perform?"

"Sometimes, yeah. Now this last tour before the baby was born was really nice because I had people with me. And when I have someone with me, I don't go through that stage fright, or very seldom do. But I never ever have gotten as uptight as I used to be in my teens and I know a lot of that is due to the amount of time I have spent in therapy. I mean taking it, grappling with it, and looking at it. And I don't think I'll ever have to be that sick again. When I get really down, the same old phobias pop up but I can deal with them now."



# DRAFT-AGE?

## Listen =

Ultimately you can listen to only **One Thing**,

not your President,  
not your misguided Leaders, save a few,  
not the Communists or the Socialists  
or the Republicans or the Democrats,

**B**ut you must listen to your own **Heart**,  
& do what it dictates.

**B**ecause your heart is the **Only Thing**  
which can tell you what is **Right**  
& what is wrong.

**A**nd after you have found out  
what you think is right and what is wrong,  
then you must know that you can say **Yes**  
to what is **Right** & **No** to what is wrong.

& You Young Men for instance,

**I**f you feel that to Kill is wrong  
& to go to war is wrong,  
you have to say No to the Draft.

And if You Young Ladies think  
it is wrong to kill, & war is wrong  
You can say Yes to the young men  
who say no to the Draft.

**B**ecause it is Not the leaders & the dictators,  
it is not God

who is going to get us out

**It** is only you and only me .  
Of the bloody mess we are in .

- Joan Baez

"Do you do a lot of singing when you're not performing?"

"It's very funny. When I'm on tour I sing and sing and sing and then get home from a concert and sing for six hours by myself. But when I come back here from a tour, I put the guitar away and I haven't played it in months. My fingers have all gotten soft and I've grown fingernails about three-fourth of an inch. And I don't play. On July 19, I start a tour in Europe. Probably about July 15 I'll just pick up that guitar and go frantic trying to learn some new songs and get callouses back on my fingers. I don't know what that is. I love singing, but I just don't do it much."

"What were your reactions to Woodstock?"

"Woodstock was a beautiful chaos and it was obvious to everybody—whatever kind of revolutionary you wanted to be—that some revolutionary things happened at Woodstock out of the people's necessity. And you have to deal with a very strange situation. And what was beautiful about it was that it could possibly give a frantic, chaotic idea of an alternative to what we do with our daily lives. People had to care for each other or they would really have been in bad shape. And a sharing began to take place which I've never seen anywhere.

"The most beautiful thing to me—because of the stigma about policemen which I always try to fight—was those New York policemen going against the orders of their police chief, putting on their red sweatshirts, coming out there, building bonfires, and cooking food for anybody. Our entertainers division had an excess of food. And this one guy was over there rigging up things to cook our excess sausages and eggs on for anybody. He was sweating constantly. He looked exhausted and I couldn't figure it out. Afterwards somebody told me he was a cop. And I thought, of course. You give a guy something decent to do and he's going to break his neck to make up for all the time he may have felt he wasted being indecent. It was really amazing."

"One criticism we've heard is the widespread use of drugs at Woodstock. How do you feel about this—both at Woodstock and the drug scene generally?"

"Well, I've always felt in a bad position to talk about drugs because I don't take drugs, and, therefore, I don't think the kids would particularly want to listen to what I have to say about drugs, simply because I haven't experienced it, I'm nothing but one more authoritarian voice telling them what I think.

"What I do think, though, is that when you and I create a more interesting alternative way of living, people aren't

"Whatever I sing must have meaning to me personally. Since David's favorite music is country and western—boom!—then





ng to have to resort to constantly being on another trip. Now I don't know which trips are dangerous and which n't. I know that I've met a lot of people who probably e close to schizophrenic to begin with but have made split after taking so many drugs that I don't think they be recalled to sanity. And that kind of drug-taking lly frightens me. And I'm exposed to it, because a lot these people come to me for I don't know what all. they show up here. And the drugs scare me. But I'm olutely against the idea of banning them. I mean the drug blem is much, much deeper than making them impossible get, which means again that we have to find alternatives people's lives."

ust then as Tia entered with a sleeping Gabriel, a big ite dog bounded in through the open door to Joan. It s Moondog, David's pet Samoyed. Joan patted him.

"How do you feel about the change in the kind of music 're singing and your future directions?"

Well, I'd say, that the directions I've grown—like de- ing to get married, marrying David, and having David's oy—have just given me a whole new realm of everything, luding music, because I'm some strange kind of purist. ean that whatever I sing must have some meaning to personally—some relationship to what I do—which ant that a few years ago I wouldn't have felt right some-

how about putting out a country-and-western album. For example, I tried to make a rock and roll album. I felt since I'm a musician, I can do whatever I want. I made the rock and roll album and it stank. It wasn't good at all. We put it in the freezer is what it's called. And it's because it wasn't relating to my life.

"It wasn't real to you."

"No, it wasn't. But just because country and western happens to be David's favorite music—boom—then came *David's Album* and another one after that. Now I'll probably try to do a lullaby album. I think it would be imaginative. You have to grow from inside."

"Who are some of your favorites in the music world?"

"Favorites change. Recently, I've been addicted to the music of a fellow named Van Morrison. He's been underground, until recently. And he's the closest thing to jazz I've ever liked, but he's more. There's no way to describe him. He's his own guy. I really am crazy about Joe Cocker and I'll always be fond of Dylan's music, and a few others."

"Who are the best song writers today?"

"To me, Dylan always shines way far above anybody I've heard. And I think the Beatles do some nice stuff, like that song, 'Let It Be,' is beautiful."

"What do you find hardest about being in the limelight and a public image?"

"Forgetting that you are. That would be the hardest, because it's pointless to allow yourself to get carried away with that kind of thing, and it's very hard not to."

"Do you get much fan mail?"

"My aunt can answer that better. It comes to her. My mother does a lot of the more personal kinds of fan mail. They both write beautifully. I like to have fan mail handled in some kind of human way—not stamped out impersonally by a secretary."

I shuffled through my list of questions, but although I had more to ask, I hesitated to impose any further on Joan's hospitality. Besides, Diana wanted a few shots of her outside the cottage.

As she walked out, Joan offered me an apple and we joked about the dogs swarming around her. Diana snapped her camera madly. And then Joan waved good-bye and we left.

The open fields, the heavily-foliaged woods, the mountain view of the valley below, the fresh air—all seemed to cry out for a time for tranquility, for thinking big thoughts, and for dreaming visions. It was inspiring! But we had to leave Struggle Mountain and get "back down to earth."

"The secret of how you make a breakthrough is a question of vision. When you begin to see things more clearly, then the





# God thinks something's wrong

meditations on a t

by car and foot in a c

by Gabriel Fa

**Look** at that traffic jam. How come every day a million humans have to be shoved through these narrow lanes and jammed into a city sardine can? They treat cattle better for roundup in their corrals. Why do the silent citizens put up with it? God, there's something wrong here.

**Smell** that stink from the factories. What is doing to our insides? A baby's future? A grandfather's life? How many weak-lunged people will gasp out their last today because they breathe polluted air? A London smog killed thousands in 1952. And this is 1970!

O, God, there's something awfully wrong here.

**Hear** that sob in the throat of the pretty young girl saying an airport farewell to a husband off to war. Does she know down deep that it will be a last goodbye? And can you hear, too, the cry of the peasant woman whose village that soldier will be told to burn down because it is a Pinkville on some general's map?

O, Lord, there's something terribly wrong here.

**Taste** that colored water and greasy chips the black child eats today at the corner store. Well, diets don't make for smorgasbords. And dieticians write for people who read books in front of fireplaces on the Main Line.

God, there's something wrong, wrong here.











ok, there's a Stockholm travel poster. No cars  
center city? Space to walk, time to talk, smiling  
es? Just a come-on for the tourists.

God, there may be something right here.

tell those flowers? And is that incense curling  
ough the door of the coffee house? I see a  
dow sign that says, 'Come tonight. Save  
city. Fight pollution. Speakers from the  
iversity, the church, the garden club, S.D.S."

d, there's something right going on here.

ar that clapping and singing? "All we are  
ing is give peace a chance." The crowd is  
ting on a bus, long hair, short hair, swinger  
square. There's a placard—"MORATORIUM.

d, there's something right happening here.

te that hot chocolate! It's what the kids on  
North Side are having for breakfast today.  
he churchwomen and some had-it-up-to-here  
cks got together to make hot food for kids on  
way to school every day. Not much when  
realize how backward and broken-down the  
ool is they're headed for. And if they make  
through, is there a human job waiting for them  
do? But I hear those mothers and militants  
ve plans for more than meals. Watch out, they  
ow how to get things done!

d, there's something good going here.

ank God, in the midst of the mess, You are  
ve and well and living in the city.

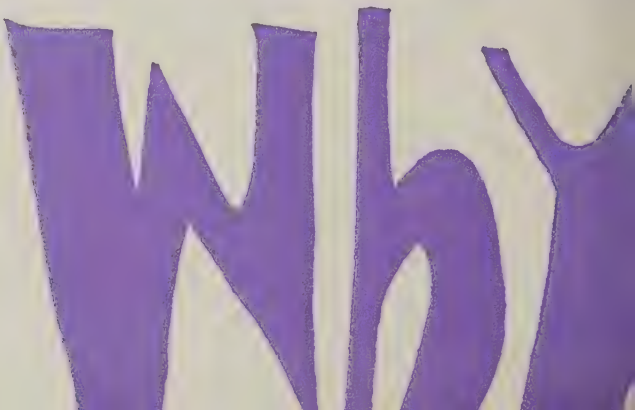
be it!

Got there's something right



**NONSENSE!** How do  
you expect to live, com-  
pete, and ultimately  
achieve checkmate in  
this chessboard  
world of ours without  
obeying and studying  
the rules of the  
game?

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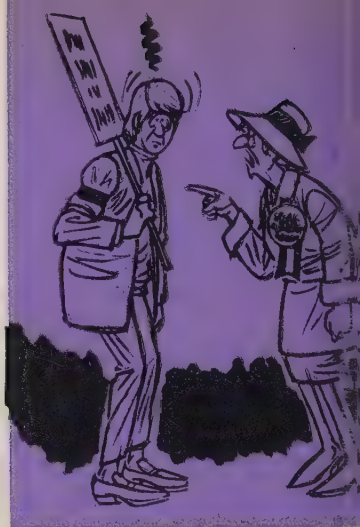
# I AM a RADICAL COUNTER REVOLUTIONARY

SPENCER COXE/In a time of violent unrest and divisive forces within our country, I'd like to make a case for bringing about the needed changes in our society by non-violent, legal processes. We can both improve the quality of life for ALL people while strengthening the very meaning and power of the law upon which the nation is built.

Let's begin first with what obedience to the law means. Nobody really believes the law should be obeyed at all times and in all circumstances. For example, think that the abolitionists and other kind-hearted persons who helped slaves escape to Canada were "wrong"? Yet in the years immediately before the Civil War it was the law that runaway slaves found in the North must be returned, and those who helped them find their way to Canada were committing a crime. Or were certain Jews in Hitler's Europe "right" when they co-operated with Nazi law in their own destruction? Hitler's extermination of the Jews was made easier because many of the Jews of Central Europe, educated to respect "lawful authority", went peacefully. Some leaders furnished lists and encouraged obedience. Today even the strongest law-and-order man will not argue that it was morally wrong for the abolitionists to break the law, or morally wrong for the Jews to obey it. Can anyone deny that there are occasions when the law ought to be defied?



# THE



"You wouldn't be allowed to dissent in Russia, so quit complaining about America before we pass laws making it illegal!"

On the other hand, if people felt NO obligation to obey the law, society could not exist. This is so clear that no examples are needed. It appears that "obedience to the law" is a valuable principle, but times must give way before even greater values. The hardest choices in life are not between good and evil, but between good and better.

It is not my purpose in this article to answer the question—"When is it morally right to disobey the law?" Or at most I'll answer it indirectly. I have raised it merely to illustrate that the question of obedience to the law is not so simple as the law-and-order boys try to make it seem. For those like me who want a radical and rapid change in our society, law does not deserve unfailing respect. But neither is "law" a dirty word. Radicals, establishment types, can make the law work for them, and should not assume that the processes of the law are hopelessly stacked against them.

By "law" I mean the United States Constitution, the state constitutions, the system of state and federal statutes, the principles of common law, and the court system. (I do not include the regulations of administrative agencies and the rules of bureaucracies in this definition.) Of course, much of this legal system is repressive, corrupt, out-of-date, unfair, and inefficient. That is why I don't believe that "the law" is worthy of blind obedience. But I think that the basic law—the U.S. Constitution—

# CONSTITUTION IS DESIGNED TO GUARANTEE BOTH DEMOCRACY and FREEDOM

very concept of the rule of law are as great and as necessary for the life today as they were 200 years ago.

The Bill of Rights section of the Constitution safeguards the individual against the tyranny of the government and of other people. For example, the First Amendment guarantees you the right to read this article, which is critical of the government. In many countries this article couldn't even be published. The First Amendment also prevents the religious majority of our community from forcing you to attend its services of worship in public school. Other amendments guarantee fair procedures at a trial; otherwise, a person could be found guilty and punished by "majority rule"—as happened in Southern lynchings 30 years ago—and to Christ 2000 years ago. Other parts of the Constitution forbid any state to deny the right to vote on the basis of race.

These rights and many others are rights of individuals AGAINST the government. The Constitution thus sets aside certain parts of our lives from control or decision-making by the government or by "the majority." Democracy is not the same as freedom. Democracy guarantees a government responsive to the majority; freedom limits the control of government by the individual. The Constitution is designed to guarantee both democracy and freedom. ▶

# AMERICA CAN HAVE ITS NEW REVOLUTION WITHOUT VIOLENCE BECAUSE OUR BASIC LAW IS

Radicals may be correct in saying that the law is not adequate to guarantee governmental responsiveness to the wishes and needs of all people—that the law does not fully safeguard democracy. But those who plan to sweep aside all the laws in their seizure of political power are also threatening to destroy the guarantees of freedom. If they succeed, they may establish a more nearly democratic society (temporarily), but it will be a democratic tyranny, which is worse than what we have now. And in a few years the loss of freedom will also bring about the loss of democracy.

The big question today is whether or not those who hold power will relinquish some of their control peaceably, to meet the legitimate demands of the oppressed groups, such as non-whites, draftees, and youth. If we can have a peaceful revolution; if not, our revolution will be violent. A peaceful revolution can take place within the framework of the Constitution; a violent revolution will sweep aside the Constitution. It is an article of Communist faith that those in power never relinquish it without a struggle, hence the inevitability of violence. (Mao Tse-Tung says power grows out of the mouth of a gun.) History has not borne out the Maoist dogma that drastic shifts in power can take place only through violence. The history of England teaches the contrary.



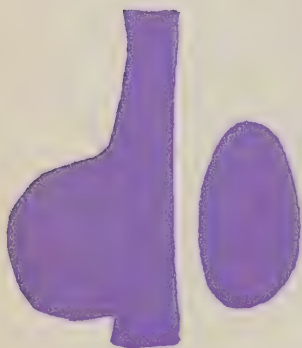


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SO FLEXIBLE

"Hide is running our way. Any time  
youth will be declared illegal."

is an element of MY faith that America can have its new revolution  
out violence BECAUSE OUR BASIC LAW IS SO FLEXIBLE. Let  
illustrate how much can be changed by use of the Constitution rather  
by ignoring or defying the law. My illustrations are drawn mainly from  
experience as director of the American Civil Liberties Union office in  
Philadelphia. These examples won't be particularly unusual or dramatic.  
Let me begin with an item of particular interest to youth. In Septem-  
ber 1969, Peter Cirker, a student at the Henderson High School in West  
Chester, near Philadelphia, was told that he could not attend school until  
he got his hair cut. With the help of ACLU, Peter took his case to court,  
and the judge upheld his lawyer's argument that the school had no power  
under the law to impose ITS standards on the length of his hair. Peter,  
like any other student at that school, may now wear his hair as he chooses,  
and recently the school abolished its "dress code" altogether. Although  
the Peter Cirker decision is not binding outside Chester County, many schools  
in Pennsylvania see the handwriting on the wall and have abandoned en-  
forcement of dress and grooming codes. Here a courageous boy suc-  
ceeded in making the law and the courts work for him and achieved a  
victory that significantly curbed arbitrary exercise of school power over  
a wide geographical area. Peter Cirker was not alone, of course. Dozens



of young men in the area had protested, and many had been suspended. Some had won their point without going to court; others had given up the struggle. Collectively, these students, using a combination of disobedience to unlawful regulations and appeal to the law, are on the way to assuring their legal rights.

The civil rights struggle of the 1950's is another example. On a mammoth scale, non-whites undertook massive defiance of unconstitutional laws, joining this defiance with use of the federal courts. They were operating OUTSIDE the system; they rightly insisted that they were obeying the supreme law of the land. Through the defiance of unlawful authority and through use of the courts, they have swept away most of the "legal" framework of segregation in employment, education, voting rights, public accommodations, and trial by jury.

Of course, the result has been a disappointment to many of us who failed to realize the power of massive resistance, but do not underestimate the importance of the accomplishment. Despite all the brave segregationist talk of judicial tyranny, segregation lost much of its moral and popular basis when it lost its legal basis. Recently even the Governor of Mississippi counseled compliance with the Supreme Court's ruling on school desegregation. Respect for law is not without power.

# DO NOT WRITE OFF ALL LAWS AS USELESS AND THE COURTS AS HOPELESS

These two examples involve people who have been forced to violate regulations or laws before getting into court. But it is not always necessary to defy a local law (and risk punishment) in order to assert a constitutional right. Last year, the Philadelphia Resistance, a group of young war resisters, were forbidden to hold a rally at Kennedy Plaza, a large downtown public square. The Plaza had frequently been used for other public events, but the Fairmount Park Commissioners made it clear that Resistance was not welcome because of its views and purposes. In defense of the right of assembly for such a reason is, of course, unconditional. Represented by an ACLU lawyer, Resistance got an order from the U.S. District Court compelling the Fairmount Park Commission to grant a permit. The rally took place peacefully and was regarded as a great success by its promoters. Resistance is smart; while it reserves for itself the moral right to break the Selective Service law and counsels others to do so (and we need not now pass judgment on this attitude), it does not write off all laws as useless and the courts as hopeless. Thus it works for social change WITHIN the law where possible.

Another example is Mr. Baker of Tennessee. I do not know who Mr. Baker is, and neither does anyone else outside his immediate circle, but he will go down in history as the Baker of *Baker v. Carr*, the famous Su-



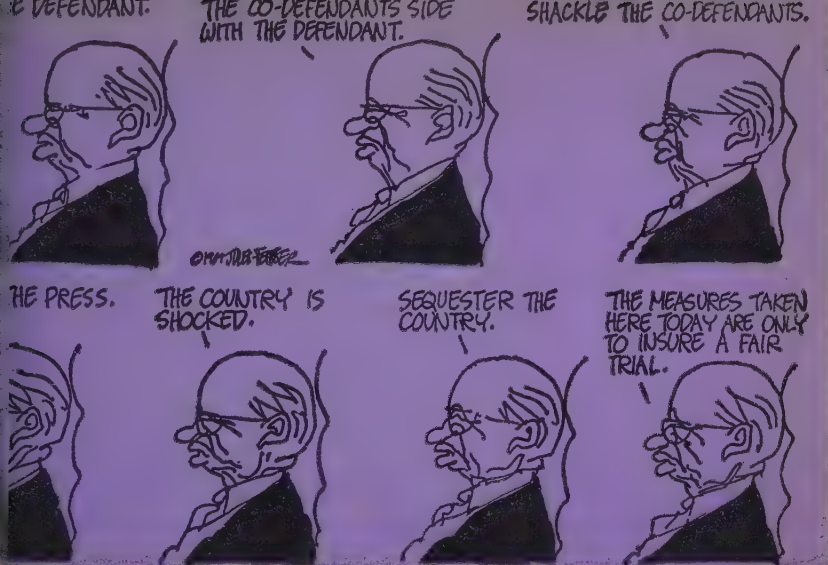
# THERE WAS A BREAKDOWN BECAUSE NOBODY WANTED TO PLAY BY THE RULES

THE DEFENDANT  
THIS COURT HAS  
HIM OF HIS  
CONSTITU-  
TIONAL  
RIGHTS.

THE PRESS IS C

preme Court decision of 1962 establishing the one-man-one-vote principle. Mr. Baker went to court to argue that he was being denied his constitutional right to "equal protection of the laws" because of the way in which the Tennessee legislature was elected. Residents in the cities had fewer state representatives per thousand population than did the country people. Thus the legislature was stacked against the cities. The Supreme Court decided that Baker was right and that ALL state legislatures must reapportion themselves so that every voter has roughly equal power. This decision (which Chief Justice Warren thought the most important during his time on the court) is revolutionizing the composition of almost every state legislature. Undue power IS being cut down without guns or revolution, because Mr. Baker invoked the courts and Constitution. As a result of this decision and others built on it, the influence of urban areas and state capitals is growing, and with it our nation's capacity to handle the crisis of the cities, thus possibly avoiding chaos and violent revolution.

In these cases, aggrieved individuals have used the processes of law to force peaceful change, the courts have been willing to do their duty and—in most of the instances—the offending bureaucrats have obeyed the courts. This is how the system ought to work. It works as long as everybody is willing to play by the rules. At the Chicago conspiracy trial there was a breakdown because NOBODY wanted to play



rules, neither the prosecution, nor the defense, nor the court itself. Mainly those in power, even more than those who seek power, must obey the law. Indeed, it is usually the lawlessness of government and the occasional cowardice of the courts that drive the dissenter to lawlessness. A group of peace demonstrators in Philadelphia, for example, planned to hold a rally outside a Congressman's house in April of 1968. They were forbidden by the Philadelphia police to do so, on the grounds that there was an emergency in the city justifying a ban on all demonstrations. The pacifists promptly asked the federal court to rule on the constitutionality of the ban. Several judges refused to consider the case before the demonstration was scheduled although there was sufficient time for a ruling. As a result, the demonstrators went ahead with their plan, were arrested and put in the position of lawbreakers, although they had been quite willing to have the court decide the issue ahead of time. They were convicted of illegally congregating, and two years later their case was still before the U.S. Supreme Court. This is an example of the rule of the law through the cowardice of the courts.

There are many other examples, particularly the refusal of the courts to consider serious arguments against the constitutionality of the draft or the legality of the war. In a number of cases, objectors have tried to defend themselves against charges of violating the draft law or the

# THE



"Preventive detention"

Code of Military Justice by arguing that the draft is unconstitutional and that the war is illegal. These powerful arguments, if sustained, would be a good legal defense for those who refuse to be drafted or to go to Vietnam. Yet the courts have consistently refused to rule on these defenses. Then the resister—not the courts—are denounced for having no respect for law and order, although it is the resister who has tried to invoke the law.

It is not only the draft and the war which are beyond the reach of the law in our society. The police are frequently in the same category. Every year hundreds and thousands of our citizens are abused, or think they are abused, by the police, through illegal searches, rudeness, harassment, brutality. For reasons too complex to explain here—but which I hope to write about in a later article—it is extremely difficult for these people to get their day in court. Thus questionable police conduct continues unchecked, citizen resentment grows, and with it defiance of even legitimate police authority.

Indeed it is government lawlessness and unresponsiveness that is driving elements of the non-whites, the peace movement, and the youth in this country toward disrespect, violence, and revolution. Government derives its power from the consent of the governed. If the time ever comes when the government was completely unresponsive to the governed, would



# WARNING signs ARE CLEARLY VISIBLE

ot be—and should it not be—overthrown? In my opinion, we are NOT at that point now, but the warning signs are clearly visible in some areas. To anti-establishment forces I would offer this warning: TRY the process of law before you decide that power grows only from the barrel of a gun. You may be pleasantly surprised at what can be accomplished. It is a grave matter to conclude that society must be brought down in a showdown before changes can be accomplished. First, there is the likelihood of failure. If a showdown comes, the revolutionaries will probably lose. Don't forget that the establishment has more and bigger guns than the radicals, and is ready to use them. Many of the SDS types who preach the inevitability of revolution are living in a romantic dreamworld—they seem to think that their own willingness to use force guarantees that they will succeed. Secondly, a violent revolution—even if successful—can sweep away what is good and old, along with what is bad and old. Among the casualties may be the very concept of the supreme law that keeps the government from interfering with the freedom without which life would be unbearable.

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er Cox is Executive Director of the Greater Philadelphia Branch of the American Civil Liberties Union. The views he expresses in this article are not necessarily those of his organization or YOUTH magazine. Mr. Cox would welcome correspondence with readers of YOUTH magazine on their opinions on this article. He may be addressed in care of this magazine.

# Talk and Go

## MORE ON "PEACE" ISSUE . . .

I have just finished reading your special peace issue of YOUTH (March 15-29) and I'd like to say two things: Wow! and Right on! !

Your magazine has always spoken loudly to me since I first began receiving it in Sunday School. Now that I have been away to college I get to see it only on home visits. It is still heavy stuff. You do not reinforce my prejudices. You come across with a social (i.e. Christian) action ethic that is beautiful, difficult, simple and complex, and it all begins with me.

Thank you for dealing straight.

—J.C., West Point, Nebr.

My young people felt the issue on Peace was the greatest yet!

—R.F., Worcester, Mass.

I picked up my son's copy of your issue on "Peace" and was astonished, and very hurt, to think that our church in the name of Christianity is trying to force their political views on our young people. Please read Philippians 4:4-7. This is peace.

I find the "peace" you are putting forth to our young boys and girls will only bring them under dictatorship—many of them have brothers, uncles, and fathers already in the war fighting for freedom.

Nations have trouble because of sin in the civilization; we all realize this. If the Church is to be saved among sinful men, Christ must be taught and preached to young as well as the old. Jesus is the barrier-breaker between all people (Ephesians 2: 13-18).

Jesus taught there would be wars and rumors of wars until the end of time (Mark 13:7). I'm sure God doesn't approve of war, but he knows our human

nature better than we do, and his has always proved Jesus right.

Our Lord did not die to solve economic, racial, or any of the other social issues of our world. If he had been born for this purpose, he would have been an earthly King, which Jews expected.

The Church is for our spiritual growth and for the saving of the soul. If we the Church would teach that God is in everything regardless of whether it is going our way—for God lets us seemingly have his way for a while, in the end God's will is always victorious.

Our children should be taught that war is bad—any of it, but the only unforgivable sin is not believing in God and his love.

—Mrs. J.D., Panama

YOUTH for March 15-29 has arrived today, April 16, 1970—and is just what we need for any day! Please send three copies of the issue and one print of the peace poster.

—C.C., Littleton, N.H. (age 14)

The Peace issue is good. Keep going.

—S.N., Tacoma,

When a friend showed me your special "peace" issue, I was so stirred that I was impelled to want a subscription for myself and for my best friend. I really like the magazine is one of the most wonderful and touching I have encountered.

—B.F., La Crescenta,

## AGREE TO DISAGREE

I do not always agree with you, but I like your attitude. For example, you print letters that are critical of you and you don't get defensive by printing your responses to such letters. (In fact, many times I wished you'd fight back.)

I like when you print opinions of high school kids on different questions. It's good to know what others my age are thinking. How do you pick the kids? (EDITOR'S NOTE: Just write to tell us you'd like to be on our 'YO



ntact" list to receive regular mailings questionnaires from which we select our otes for publication. We have over 400 h school youth on our contact list now.) Don't let my disagreeing with you be en as a negative criticism, because I nk it's good to disagree once in a le. We both learn something. I do.

—A.K., Richmond, Ind.

## ADULTS SPEAK OUT

At our recent church council meeting, March 1 issue of YOUTH, containing article "Albuquerque Youth Speak t," was brought to our attention. Fol- ing a lengthy discussion, the Council it on record as being opposed to the tion on pages six and seven (Youth eak Out), particularly to the references ted "On Making the Pill Available to nagers." The concensus was that such tements, unaccompanied by opinions of ore mature nature, may have delete- us effects on some of our younger nagers (junior high age) who take te seriously the opinions of youth a older than they.

We are concerned that the past ex- lent quality of YOUTH (for which we grateful) will be impaired if there is a more careful screening of opinions ch, while held by many, have no real istribution to make toward a legitimate lderstanding of a problem. We believe, short, that there is a difference be- en "reflecting opinion" which has some ic flaws, and "forming opinion" which itains seeds for healthy growth and lderstanding. In this case we feel you y have hindered, not helped, young ple in that process.

—E.K., Kenton, Ohio

## AD WE'VE CONTINUED

YOUTH is fantastic and the kids love it. had to explain to the Consistory about article about Cuba last spring, but the s went to bat for the magazine and were allowed to continue to receive -just great! Thanks so much.

—D.W., Falmouth, Mass.

## Coming in YOUTH . . .

### • Draft director interviewed

To clear up questions about the Selective Service System, YOUTH talked with its new director, Dr. Curtis Tarr.

### • "Far-out chick" in Atlanta

Tired of the suburbs, she helps in drug education in the long-hair community.

### • Is "Peace Ship" practical?

Why an Israeli peacemaker's ship failed to win support while anchored in New York harbor.

### • Joy of being youthful

High school youth tell of the agony and the ecstasy of growing up in today's world.

### • Johnny Cash visited

Will this popular country-and-western singer become the new John Wayne?

### • Girl studies to be rabbi

Importance of religion in contemporary life inspires her to write new liturgies for youth.

### • Cesar Chavez dreams

In an exclusive interview, leader of farm workers describes his faith, his dreams, and his concerns.

### • Are youth religious?

A YOUTH-sponsored poll reveals some enlightening insights.

### • Best teen writing

Winners in YOUTH's 1970 Creative Arts Competition will begin appearing in the August issue.

### • In the works:

Special emphases in YOUTH magazine dealing with draft, college, drugs, ecology, images of Christ, contemporary worship, and the United Nations.

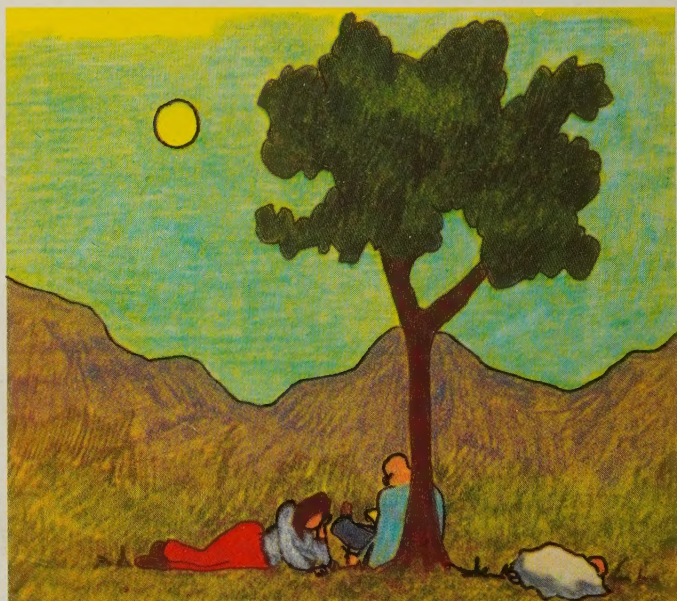


... And the stars in your sky are the stars in mine  
 And those prisoners of this life are we  
 To the same troubled waters we carry our time  
 You and the convict and me  
 But the question to ask of a woman or man  
 Ask me not where but know who I am  
 'Cause the stars in your sky are the stars in mine  
 And those prisoners of this life are we.

And the hills that we know will remain for you  
 And the little willow green will grow firm  
 The flowers that we planted through the seasons past  
 Will all bloom on the day you return  
 To a baby at play all a mother can say  
 He'll return on the wind to our hearts and 'til then  
 I will sit and I'll wait by the stony gate  
 And the little one neath the trees will dance.

for David

Drawing by Joan Baez Harris in a letter to her husband, David, in prison.



*Remember that meadow near Fresno?*

Words from "Song for David" by Joan Baez © 1969 Robbins/Chandos Music Co.